THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Šaiva-Siddhānta or Āgamānta.

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OUR ELEVENTH YEAR.

WITH our last number, we closed the Tenth Volume, and with it we completed the first decade of our existence as an exponent of the God-Taught Truths of the Āgamānta to the world. And we are now entering on our Eleventh Year, a Year of vast potentialities and possibilities, so far as we can look ahead. The Tenth Year saw a great many changes in the administration of the Journal, including a change in the *personnel* of its *direction* and management, as well as one in the editorial policy which, we trust in all meekness, may tend to improve the utility of the Journal. In the middle of the Last Volume, the purchase of a new printing-press for the sake of the Journal, and the consequent change in its printer, publisher, and proprietor, resulted in its re-registry under the New Press Law, and in an unavoidable delay in the publication of the Journal for over four months, pending the formalities connected with such re-registry. Side by side with these changes, the name of the Journal was also altered into "The Light of Truth" or "The Siddhānta Dipikā and Āgamic Review", in view of the change of editorial policy which began with the last Volume, and which it has been decided to observe more systematically and austerely

from now. Our only prayer to the outside public is that it may continue to evince the same interest in matters spiritual as in the past, and support us in our undertakings both with its moral encouragement, and pecuniary help. We need not point out that ours is the only Journal extant devoted to an academic exposition of the Indo-Dravidian culture in all its phases, the philosophy and mysticism of the Āgamānta, including its three branches, to wit, the Šuddha-Šaiva doctrine of the Śivādvaita-Siddhānta of Southern India, the Šaiva doctrine of the Pratyabhijñā-Mahešvaras of Northern India, and the Vīra-Šaiva doctrine of the Vīra-Mahešvaras, and the higher reaches of the Celestial Science or Prognostic Astronomy, so far as they have a bearing on mysticism. Consequently the scope of our Journal can in the main be summed up in the words "Ethic and Theology", but it is ethic and theology as propounded in Āgamic literature, be it Sanskrit or Indo-Dravidian. Hence we make our appeal to all our brethren, Indian and European and American, in fact to all our well-wishers and friends, seen and unseen, to extend to us their cordiality by seeking to widen the circulation of our Journal, and by actively helping to add to our subscribers. It is a pity that most of our subscribers do not seem to understand that our Journal is conducted at considerable pecuniary stress, and it is kept up solely with the object of upholding and explaining the true doctrine that is at the back of the multiple religions and faiths that fill the minds of our Hindu brethren. We are prepared to recognise excellence everywhere, ever feeling that God makes Himself known to His children in manifold ways. But real "Knowledge of God" which is "Knowing Him in spirit and in truth" that is to say "Seeing Him" whilst in the flesh, is something totally different from mere "intellectual knowledge" of God's attributes and dispensation, and relation to Man. If there should be a rise in the number of our subscribers, it is our intention to further enhance the usefulness of our Journal, by enlarging its size, and by redoubling the amount of scholarship and the character of excellence in the handling of the usually scarcely-understood themes, such as

the *mantra*, *pada* and *varṇa* mysteries connected with the deeper teachings of the practical introspective Āgamānta, and the like, themes which have heretofore not been properly explained, through lack of a sound knowledge of the contents of the Āgamic literature. In this Volume, we have decided to take up for translation the Paushkara-Āgama, which is an Upāgama of the Pārameśvara-Āgama, the Śaiva-Siddhānta-Dīpikā by Śambhudeva, and the Spanda-Pradīpikā of Utpalāchārya. The translation of Tirumantram of Tirumūlar and of other works will be continued, and as usual expository articles in connexion with the various phases and central teachings of the Āgamānta will be published. The Magazine, as can be easily seen by our readers, is being placed on a more efficient footing than hitherto, and the editor is doing everything in his power to run it on strictly academic and mystic lines. Special care is being taken in the revision of articles for publication, and the maintenance of the avowed policy of the Journal as an expounder of the basic mysticism of the Śaivāgamas known as the Āgamānta or Śivādvaita-Siddhānta. To sum up: this is the only organ of its kind in the whole world, being exclusively devoted to the unearthing, translation, and study of the Hindu mystic scriptures which have been the delight of the Yogāchāryas of Āgamic antiquity, and no pains will be spared to make the Journal worthy of its policy and propaganda.

The editor sends out his good wishes to all the subscribers of the Journal, on whom it essentially devolves to maintain its upkeep, and to whom alone it is due that the Journal has thrived for the most part in the past, and requests them in the name of God to help the circulation of the Journal by seeking to introduce it into their circle of friends, acquaintances and brethren, so as to widen its financial status more and more. It is however not a good sign that some gentlemen of ample means and culture to whom the Journal has all along been supplied in the past, should have signified their intention to discontinue as subscribers, as soon as their previous arrears of subscription were required to be remitted, as a last resort. Every subscriber is requested

to remember that he is sending his mite only towards the maintenance of *Šiva-kaiṅkaryam* which our Journal endeavours in plain words to accomplish *manasā vāchā hastābhyām*. A greater merit can never exist than in serving the Lord, and it is the only ideal worth striving after, for, in the long run, it enables us to "find" Him, that is, when we have become "dead to the flesh" and are thus in a condition to rate the "glitter" of this bitter-sweet *prapañcha* at its true worth. It rests with the Lord to make of a nobleman of sordid arrogance a galley-slave in the twinkling of an eye, and we should all remember that the wealth which the Lord places in our hands for provisional use, and which He can take away without the least warning, is meant by Him as a means to improve the lot of His less-favoured children, and of those who have dedicated their lives to His glorification, and not as an engine of power to submerge actively or passively, positively or negatively, His less-favoured children and needy votaries into the slough of despond and destitution. The rich man is rich, because the poor man is poor and bullion is a constantly shifting factor. When a morbid endeavour is made to retain it in a particular quarter, and to add to it by a course of heartless suction of the poor, the innocent and the helpless, the rich man becomes what he is, and rolls, as the common saying goes, in wealth. He should beware lest a cataclysm brews as a Divine intervention or Providence, to restore him to his senses, and pound down his consequential swagger begotten of his fatuous faith in the importance of his gold. But the true Āgamāntin regards his wealth as nothing else than the Lord's open gift, in view of his worthiness to keep it and spend it in His name. We will therefore request our subscribers, old, new and would-be, to support our undertaking, regarding it as Īšvara-sevā pure and simple, and regarding at the same time that our stay in this world is nothing more than a sojourn, and the bright sunshine of our apparent prosperity is merely the temporal environment which surrounds us as we speed on from the cradle to the grave.

THE EDITOR.

THE CHIKURU GRANT.

The set of copper-plates, on which the subjoined inscription is engraved, was secured for me for examination from a friend of his, by Mr. J. M. Nallasvāmi Piḷḷai, B.A., B.L., District Munsiff, Rajahmundry. Regarding these plates and of the site where they were discovered, he writes as follows:—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of Śarabhavaram, some twenty miles north-west of Rajahmundry, and ten miles from the bank of the Godavari. Near the place where the plates were found, there appear to be the remains of several brick *stūpas* of fair size, and about six or seven miles from it towards the Godavari, are more *stūpas* on a hill overlooking a lake known as Nallakoṭa Āva, while on the Rāmdurgam, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery".

The set consists of three plates measuring 6″ by 2″ and of 1/16″ thickness; when they came to me, the ring was uncut: it consists of a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged; it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions taken under my supervision. It is from these and the original plates, I now edit the inscription, which is in an excellent state of preservation.

The language of the record is Sanskṛit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early Kadamba plates published by Dr. Fleet in *Indian Antiquary*, Vol. VI, of the Kuḍgere plates of Māndhātrivarman (above, Vol. VI: p. 12) and of the Nilambūr plates (above, Vol. VIII, p. 145). The engraver employs both the looped and the curvilinear

forms of the consonant *t*; *e.g.*, the looped form occurs in *Yayāti* in *l.* 3, in *kshatriyai* in *l.* 4, in *bhagavatastridaśa* in *l.* 6 *°vāpta* in *l.* 7, in *prati* and in *arāti* in *l.* 8, in *adhipati* in *l.* 9, *grāmyata-yukta* in *l.* 9, in *ājñāpayatyasti* in *l.* 10, in *ājñapti* in *l.* 16, in *mantra°* in *l.* 20, *bhavanti* in *l.* 17, and in *akshepta°* in *l.* 22; whereas the curvilinear variety is found in *svasti* in *l.* 1, in *°prachyuta* in *l.* 4, *°gitāśesha* in *l.* 8, in *buddhyata* in *l.* 14, etc. The letter *kha* is also written in two ways; the usual form occurs in *abhimukha* in *l.* 2, and the other variety in the same word occurring in *l.* 2. Very little difference is made between *t* and *n*; compare, for instance, the *n* and *t* occurring in *nirjjita* in *l.* 8, in *°yātāneka* in *l.* 5, etc. Similarly *tra* in *putra* in *l.* 15 looks more like *nra*. In the word *Yudhishṭhira*, both *dh* and *ṭh* resemble *v*. The engraving is executed very carelessly and there occur many instances of erasure; for instance, there is a well-defined trace of a secondary *i* over *p* of the word *para-māheśvara* in *l.* 7. The letter *sa* occurring in *visaṁdhyo°* in *l.* 6, has a big dot which resembles an *anusvāra* symbol. As in some other inscriptions, the dot evidently intimates us (*sic*) that the letter *sa* has to be dropped, as it was inadvertently engraved. There are also several cases of omissions which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected, some consonants are doubled as in *nirjjita* in *l.* 8, *dharmma* in *l.* 4, *mārggā°* in *l.* 4, *gurorm-māheśvarasya* in *l.* 6, *vargga* in *l.* 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of Chikūra-vishaya. He is said to be possessed of polite manners and modest character; he had gained several victories in battles, was well-versed in all sciences, was following the foot-steps of the early *kshatriyas* like Dilīpa, Bhāgīratha, Vaiṇya, Yayāti, Rāma, Ambarīsha, etc; was death to horses that confronted him in the battlefield; was a great giver (of benefactions etc.), was a valiant soldier; was skilled in arts; was full of the sense of gratitude; was one who was unassailable, a great devotee of Maheśvara; and who had befitted himself for

a seat in Heaven, by the grace of Śiva. The inscription records that this king granted the village of Pulaka or Puloka to Hari-śarman of the Harita *gōtra*, who was a master of two Vedas, was versed in the performance of sacrificial rites (*yāgas*); was a Vājasaneyī, free of all taxes. The record is addressed to the inhabitants of the village granted. The inscription is undated. Thus the record, with neither the name of the king nor the dynasty to which he belonged, nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in the palæography of it.

T. A. G.

TEXT *.

First Plate—Second Side.

1. ℮ † स्वस्तिश्री विजयचीकूरपुरात्[1] नयविनयसम्पन्नो[2]-
2. ℮ † नेकसङ्ग्राम[ा *]भिमुखप्रहारलब्धविजवप्रतिष्ठः सर्व्वविद्या[3]-
3. ध्यय[न] विधिविशारदः दिलीपभगीरथवैण्य[4] ययातिरा-
4. माम्बरीषा[5]दिभिरादिक्षत्रियैरासेविताध्दर्म्मं[6] म[ा *]ग्गा[7]दप्रच्युत

Second Plate—First Side.

5. आहवाभिमु[खा:][8] यातानेकघोरकमारि[9] व[दा]न्यः शूरो दक्ष[:*]कृत
6. त[ज्ञो] वि (सं) ध्यो भगवतस्त्रिदशगुरोर्म्महे[10]श्वरस्य चरणद्वयारा-
7. धनपर[:*] महेश्वरस्य प्रसादावाप्तपरलोक-
8. प्रतिष्ठः निर्ज्जिताशेष [ा *] रातिवर्ग[11][:*] चिकूरविषया-[12]
9. धिपति[:*] परमब्रह्मण्यपुलकग्राम्यान[13]युक्त-

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* From impressions prepared under my supervision and from the original plates. [For the plates see the frontispiece facing p. I, *ante*.—*Ed. L. T.*]

† A symbol which is variously interpreted as Siddham etc.

[1] Read पुदाद्° or पुरान्नय°

[2] Read संपन्नो°

[3] Read सर्व°

[4] Read वैन्य°

[5] Read रामांबरीष°

[6] Read ° द्धर्म°

[7] Read मार्गा°

[8] Read ° मुखा°

[9] Read मारी

[10] Read गुरोर्महे°

[11] Read निर्जित...वर्गः°

[12] Read चीकूर°

[13] Read ग्रामीण°

Second Plate—Second Side.

10. का[14] श्चैवमाज्ञपयत्यास्ति अस्माभि[:*]पुण्यायु-
11. र्य्यशो[15] भिवृद्धये वेदद्व(।)याध्ययनकुशला-
12. य यज्ञवद्यादिदे[16] वाजसनेयिस्यकर्म्मानु[17]ष्ठ-
13. नपराय हारितसगोत्र[।*]य[18] हरिशर्म्मणे[19].

Third Plate—First Side.

14. सर्व्वकरोः[20] परिहत्य पुलोकग्रामो दत्त[:] [॥*] नुदवबुध्यत[21]-
15. द्ग्रामसौ[22] ब्राह्मणः पुत्रपौत्रानुक्रमेणोष[23] भुञ्जानो
16. नेक श्रीकि......[24]व्य आज्ञातिस्समुच..............[24]
17. ह[॥*]भवन्ति चात्र श्लोका[:*] बहुभिर्व्वसुधा[25] दत्ता बहुभिश्चानुपालि [ता]

Third Plate—Second Side.

18. यस्य यस्य यद[।*]भूमि तस्य[26] तस्य तदापल[॥*][27] स्वदत्ताम्पर-[28]
19. दात्ता[29] वा यत्ताद्रक्ष[30] युधिष्ठिर महिम्मंहि[31] मन्त्रा[32] श्रेष्ठ
20. दानाच्छ्रेयोनुपाल[नं] [॥*[33]] षष्ठिव[34] र्षसहस्राणि सर्गे[35]
21. मोदति भूमिदः अक्षेत[।*][36] चानुमत्ताच[37] तान्येव नरके
22. [व*] सेत[॥*[38]]

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[14] Read ° स्तांश्चैव °

[15] Read ° र्यशों °

[16] Read विद्याविदे °

[17] Read स्वकर्मानुष्ठान °

[18] Read हारीत °

[19] Read शर्मणे

[20] Read सर्वकरं

[21] Read तदव °

[22] Read तद्ग्राम °

[23] Read ° क्रमेणैष

[24] The writing in these places, though very clear, I have not been able to make an intelligible reading of the passage at present.

[25] Read ° भिर्वसुधा

[26] Read भूमिस्तस्य °

[27] Read फलं; metre: अनुष्टुप्

[28] Read ° दत्तांप °

[29] Read दत्तां

[30] Read यत्ना °

[31] Read महिंमही °

[32] Read ° मतां °

[33] metre: अनुष्टुप्

[34] Read षष्टि

[35] Read स्वर्गे °

[36] Read आक्षेता

[37] Read चानुमन्ता

[38] Read वसेत; metre; अनुष्टुप्

THE ĀDHĀRAS AND THE KUṆḌALINĪ
OR
FORCE CENTRES AND THE SERPENT-FIRE.

(Continued from page 481 of No. 12, Vol. X.)

THE ASTRAL CENTRES.

Besides the keeping alive of the physical vehicle, these force-centres have another function, which comes into play only when they are awakened into full activity. Each of these etheric centres corresponds to an astral centre, though as the astral centre is a vortex in four dimensions it has an extension in a direction quite different from the etheric, and consequently is by no means always coterminous with it, though some part is always coincident. The etheric vortex is always on the surface of the etheric body, but the astral centre is frequently quite in the interior of that vehicle. The function of each of these etheric centres when fully aroused is to bring down into physical consciousness whatever may be the quality inherent in the astral centre which corresponds to it; so, before cataloguing the results to be obtained by arousing the etheric centres into activity, it may be well to consider what is done by each of the astral centres, although these latter are already in full activity in all cultured people of the later races. What effect, then, has the quickening of each of these astral centres produced in the astral body?

The first of these centres, that at the base of the spine, is the home of that mysterious force called the serpent-fire or, in *The Voice of the Silence*, the World's Mother. I will say more about this force later; for the moment let us consider its effects on the astral centres. This force exists on all planes, and by its activity the rest of the centres are aroused. We must think of the astral body as having been originally an almost inert mass, with nothing but the vaguest consciousness, with no definite power of doing anything, and no clear knowledge of the world

which surrounded it. The first thing that happened, then, was the awakening of that force in the man at the astral level. When awakened it moved on to the second centre, corresponding to the navel, and vivified it, thereby awakening in the astral body the power of feeling—a sensitiveness to all sorts of influences, though without as yet anything like the definite comprehension that comes from seeing or hearing.

Then it moved on to the third, that corresponding to the physical spleen, and through it vitalised the whole astral body, enabling the person to travel consciously, though with only a vague conception as yet of what he encountered on his journeys.

The fourth centre, when awakened, endowed the man with the power to comprehend and sympathise with the vibrations of other astral entities, so that he could instinctively understand their feelings.

The awakening of the fifth, that corresponding to the throat, gave him the power of hearing on the astral plane—that is to say, it caused the development of that sense which in the astral world produces on our consciousness the effect which on the physical plane we call hearing.

The development of the sixth, that corresponding to the centre between the eyebrows, in a similar manner produced astral sight.

The arousing of the seventh, that corresponding to the top of the head, rounded off and completed for him the astral life, and endowed him with the perfection of its faculties.

With regard to this centre a certain difference seems to exist according to the type to which men belong. For many of us the astral vortices corresponding to the sixth and seventh of these centres both converge upon the pituitary body, and for these people the pituitary body is practically the only direct link between the physical and the higher planes. Another type of people, however, while still attaching the sixth centre to the pituitary body, bend or slant the seventh until its vortex

coincides with the atrophied organ called the pineal gland, which is by people of that type vivified and made into a line of communication directly with the lower mental, without apparently passing through the intermediate astral plane in the ordinary way. It was for this type that Madame Blavatsky was writing when she laid such emphasis upon the awakening of that organ.

ASTRAL SENSES.

Thus these to some extent take the place of sense-organs for the astral body, and yet without proper qualification that expression would be decidedly a misleading one, for it must never be forgotten that though, in order to make ourselves intelligible, we constantly have to speak of astral seeing or astral hearing, all that we really mean by those expressions is the faculty of responding to such vibrations as convey to the man's consciousness, when he is functioning in his astral body, information of the same character as that conveyed to him by his eyes and ears while he is in the physical body. But in the entirely different astral conditions specialised organs are not necessary for the attainment of this result. There is matter in every part of the astral body which is capable of such response, and consequently the man functioning in that vehicle sees equally well the objects behind him, above him, and beneath him, without needing to turn his head. The centres, therefore, cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does here through the eyes and ears. Yet it is upon their vivification that the power of exercising these astral senses depends, each of them as it is developed giving to the whole astral body the power of response to a new set of vibrations.

As all the particles of the astral body are constantly flowing and swirling about like those of boiling water, all of them in turn pass through each of the centres or vortices, so that each centre in its turn evokes in all the particles of the body the power of receptivity to a certain set of vibrations, and so all the

astral senses are equally active in all parts of the body. Even when these astral senses are fully awakened it by no means follows that the man will be able to bring through into his physical body any consciousness of their action.

AWAKENING THE ETHERIC CENTRES.

While all this astral awakening was taking place, then, the man in his physical consciousness knew nothing whatever of it. The only way in which the dense body can be brought to share all these advantages is by repeating that process of awakening with the etheric centres. That is to be achieved precisely in the same way as it was done upon the astral plane—that is to say, by the arousing of the serpent-fire, which exists clothed in etheric matter on the physical plane, and sleeps in the corresponding etheric centre, that at the base of the spine.

In this case the arousing is done by a determined and long-continued effort of the will, and to bring the first centre into activity is precisely to awaken the serpent-fire. When once that is aroused, it is by its tremendous force that the other centres are vivified. Its effect on the other etheric centres is to bring into the physical consciousness the powers which were aroused by the development of their corresponding astral centres.

When the second of the etheric centres, that at the navel, comes into activity the man begins in the physical body to be conscious of all kinds of astral influences, vaguely feeling that some of them are friendly and others hostile, or that some places are pleasant and others unpleasant, without in the least knowing why.

When the third centre, that at the spleen, is awakened the man is enabled to remember his vague astral journeys, though sometimes only very partially. The effect of a slight and accidental stimulation of this centre is often to produce half-remembrances of a blissful sensation of flying through the air.

Stimulation of the fourth, that at the heart, makes the man instinctively aware of the joys and sorrows of others, and sometimes even causes him to reproduce in himself by sympathy their physical aches and pains.

The arousing of the fifth, that at the throat, enables him to hear voices, which sometimes make all kinds of suggestions to him. Also sometimes he hears music, or other less pleasant sounds. When it is fully working it makes the man clairaudient as far as the etheric and astral planes are concerned.

When the sixth, between the eye-brows, becomes vivified, the man begins to see things, to have various sorts of waking visions, sometimes of places, sometimes of people. In its earlier development, when it is only just beginning to be awakened, it often means nothing more than half-seeing landscapes and clouds of color. The full arousing of this brings about clairvoyance.

The centre between the eyebrows is connected with sight in yet another way. It is through it that the power of magnification of minute physical objects is exercised. A tiny flexible tube of etheric matter is projected from the centre of it, resembling a microscopic snake with an eye at the end of it. This is the special organ used in that form of clairvoyance, and the eye at the end of it can be expanded or contracted, the effect being to change the power of magnification according to the size of the object which is being examined. This is what is meant in ancient books when mention is made of the capacity to make oneself large or small at will. To examine an atom one developes an organ of vision commensurate in size with the atom. This little snake projecting from the centre of the forehead was symbolised upon the head-dress of the Pharaoh of Egypt, who as the chief priest of his country was supposed to possess this among many other occult powers.

When the seventh is awakened the man is able by passing through it to leave his body in full consciousness, and also to

return to it without the usual break, so that his consciousness will now be continuous through night and day. When the fire has been passed through all these centres in a certain order (which varies for different types of people) the consciousness becomes continuous up to the entry into the heaven-world at the end of the life on the astral plane, no difference being made by either thc temporary separation from the physical body during sleep or the permanent division at death. Before this is done, however, the man may have many glimpses of the astral world, for specially strong vibrations may at any time galvanise one or other of the centres into temporary activity, without arousing the serpent-fire at all; or it may happen that the fire may be partially roused, and in this way also partial clairvoyance may be produced for the time. For this fire exists in seven layers or seven degrees of force, and it often happens that a man who exerts his will in the effort to arouse it may succeed in affecting one layer only, and so when he thinks that he has done the work he may find it ineffective and may have to do it all over again many times, digging gradually deeper and deeper, until not only the surface is stirred but the very heart of the fire is in full activity.

THE SERPENT-FIRE.

As we know it, this serpent-fire (called in Samskṛit Kuṇḍalinī) is the manifestation on the physical plane of one of the great world-forces—one of the powers of the Logos. You know that what we call electricity is a manifestation of one of His forces, and that that force may take various forms, such as heat, light and motion. Another of His forces is vitality—what is sometimes called prāṇa, but this is not interchangeable with any of those other forms which we have just mentioned. We may say then that vitility and electricity are as it were the lower ends of two of His streams of force.

(To be continued.)

C. W. L.

THE TEACHINGS OF ST. VĀGĪŚA.

(Concluded from page 483 of No. 12, Vol. X.)

Hence the first song in the first decade of hymns here printed: மாசில் வீணையும் மாலை மதியமும், etc: the grace of God is as pacifying as the soft music of the *vīṇā*, or the tender moon in the evening sky etc. The second stanza is, all learning and wisdom are for doing reverence unto God. The third, the worldly-minded will not hear the words of Sanctified Sages regarding the entanglements and dangers of *pravṛitti mārgam.* The fourth, *pravṛitti mārgam* is useless, for it is full of disguised sorrow and draws man farther and farther away from God. The fifth: in that way, man worships God and the *devas* out of regard for sensuous enjoyments. The sixth: Vedic texts, temples and other symbols, point to a different path,—*nivṛitti mārgam*—which the mind in bondage to sensuous enjoyments cannot appreciate. The seventh: God should be worshipped out of pure love, as the great benefactor who gave us the instruments of knowledge, speech and action for escape from destructive desires. The eighth: such desires are hard to conquer without the grace of God, for even me, who had abandoned the attractions of women, the mind at times tries to allure. The ninth: God rescues from the onslaughts of sensuous desires those whose hearts melt for Him. The tenth: He reveals Himself to those who love Him above all things, when the [churn of the] heart is moved hard by [the staff of] love rolled on the cord of pure intelligence.

The second decade of hymns opens with the teaching that they who would be free from sin and corruption should think of God deeply and continuously and with joy, and that then He would be at one with them and grant them His grace. The second stanza is, freedom from sin and corruption is to those only who see Him in all things, and not to those who see Him only in particular places. The third: Freedom from sin and corruption is to those only who believe that the

omnipresent and all-powerful Lord is their best friend, and not to those who are learned in, or learning, the Šāstras, nor to those who give freely, nor to those who utter the eleven mantras. The fourth: spiritual freedom is to those only who meditate upon the omnipresent all-powerful Lord, and not to those who merely chant the Vedas, or hear the Šāstras expounded, or learn the Dharma-Šāstras and Vedāngas. The fifth: spiritual freedom is to those only who crave for at-one-ment with the omnipresent and all-powerful Lord, and not to those who bathe at dawn, nor to those who have at all times striven to be just, nor to those who make daily offerings to the Devas. The sixth: the blissful state of spiritual freedom is to those only who know the Lord to be boundless-in-love-and-light (ஞானன்), and not to those who roam in search of holy shrines, nor to those who practice severe austerities, nor to those who abstain from meat. The seventh: 'no gain of spiritual freedom is there to those who display the robes and other insignia of *yogis* and *sannyāsis*, or to those who mortify the flesh: that gain is only to those who glorify Him as the Being who vibrates throughout the universe and in every soul. The eighth: spiritual freedom is only to those who feel that the omnipresent and all-powerful Lord is unchanging and eternal, and not to those who desire to abide in the law, or who fast etc. The ninth: bathing in myriads of sacred waters brings no real happiness, without love of God. And the tenth: nor any other work of austerity, without devotion to the Lord of all power.

It remains only to add that the untiring efforts of my beloved friend, Šrīmān Nallasvāmi Piḷḷai, amidst judicial duties, to smoothen the way of those who would learn of பக்தநெறி (way of love) and முக்தி நெறி (way of spiritual freedom), prove that he is a true minister of God. For reminding us frequently of our true Father and our only Help, and so bringing us again and again to heart-felt worship of all that is Highest and Best, he deserves our unstinting gratitude.

P. R.

MṚIGENDRA-ĀGAMA.*

(*Continued from page 114 of Vol. VI.*)

PRAKARAṆA XI.†

अथसिद्ध्यादिवर्गाणां लेशात्सामान्यलक्षणम् ।
कथ्यतेविप्लवोमाभूत् समासोक्तेः प्रभेदशः ॥ १ ॥

Now from a summary distributive summation of their subdivisions, we turn to a little generic defining of the divisions beginning with Siddhi. Do not be puzzled! (1)

NOTE ON ŚLOKA 1.

The four divisions beginning with Siddhi are *Siddhi*, *Tushṭi*, *Aśakti* and *Viparyaya* and are the phases of *Pratyaya*. The Pratyaya-phases are the resultants of Bhāvas. Bhāvas are the qualities of Buddhi, and Buddhi is formed out of the Guṇa-tattva, an evolute of Avyakta. Avyakta is only Matter pure and simple, though fine and subtle.

Bhāvas and Pratyayas are the names of the two major classes under which the phases of Buddhi can be marshalled. In prakaraṇa X the subdivisions of Bhāvas were described, and Pratyayas were stated to generate from Bhāvas. It was also mentioned in the same prakaraṇa that Pratyayas included four divisions beginning with Siddhi, and that these four divisions comprised 8, 9, 28 and 5 sub-divisions respectively. And so, what was attempted there, was nothing more than a distributive summation of the sub-divisions of Pratyayas. But, in this Prakaraṇa, the four divisions of Pratyayas are individually defined and described.

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* This is an Upāgama under the Mūlāgama, Kāmika. It is also known as Nārasimha. See Nijaguṇaśivayogin's *Vivekachintāmaṇi*, Parichchheda II, § Āgamaviśeshavibhāga.

† The previous *Prakaraṇas* were translated by my accomplished friend, Mr. M. Nārāyaṇasvāmi Aiyyar, B. A., B. L.

पुंप्रकृत्यादिविषया बुद्धिर्यासिद्धिरत्रसा ।

तुष्टिर्नुरकृतार्थस्य कृतार्थोस्मीतियामतिः ॥ २ ॥

Siddhi is that phase of Buddhi which perceives Purusha, Prakṛiti and the rest: While *Tushṭi* is the (deluded) thought of an unsatisfied man, that he is satisfied. (2)

Note on Šloka 2.

Here, *Siddhi* and *Tushṭi*, two of the four Pratyaya-modifications of Buddhi, are defined. Buddhi is a Matter-begotten instrument of the soul. *Siddhi* is that phase of Buddhi which can cognise Purusha-tattva and other lower and grosser tattvas. *Tushṭi* is that phase of Buddhi which impels a man to think that he has attained his object while he has not really attained it; as such *Tushṭi* is only self-imposition at best.

अशक्तिः कारकापाये सदर्थाप्रभविष्णुता ।

किंचित्सामान्यतोन्यत्र मतिरन्याविपर्ययः ॥ ३ ॥

Ašakti is the inability of Buddhi to cognise an object when the (inner and outer) instruments are lost. *Viparyaya* is the (mistaken) perception of one object as something different, from a knowledge of some their common features. (3)

Note on Šloka 3.

Ašakti and *Viparyaya*, the two remaining, of the four Pratyaya-modifications of Buddhi, are here defined. Ašakti is the inability of Buddhi to cognise, when the karaṇas are lost; while Viparyaya is that perverse phase of Buddhi, which mistakes one thing for another, merely taking account of their slight surface-semblances. In the following four Šlokas, the four Pratyaya-phases, viz., Siddhi, Tushṭi, Ašakti and Viparyaya, are explained from the stand-point of the three Guṇas. The three Guṇas, *Sattva*, *Rajas* and *Tamas*, are phases of the Guṇa-tattva, and are characterized by the qualities, *prakāša*, *pravṛitti* and *niyama*.

प्रकाशकतया सिद्धिः व्यक्तादेस्सत्वभावजा ।
प्रकाशार्थप्रवृत्तत्वा द्रजोंशप्रभवापिच ॥ ४ ॥

Siddhi results from Sattva-phase, since it has the capacity to illuminate Vyakta and the rest. It generates also from Rajas-phase, as it is engaged in the act of illumination. (4)

Note on Šloka 4.

Siddhi partakes of the phases of Sattva and Rajas, as it has the power to illuminate, and is also engaged in illuminating, Vyakta and the rest.

तुष्टिर्मिथ्यास्वरूपत्वात् तमोगुणनिबद्धता ।
सुखरूपतयाब्रह्मन् सात्विक्यप्यवसीयते ॥ ५ ॥

Since it bears a false nature, *Tushṭi* is regarded as being tied down by Tamas-phase. It is also regarded, Oh, Brahman, as dominated by Sattva-phase, since it bears the form of happiness. (5)

Note on Šloka 5.

Tushṭi is said to partake of the natures of Tamas and Sattva, as it is the source of self-delusion, and the resulting sense of false joy.

अशक्तिरप्रवृत्तत्वात् तामसीदुःखभावतः ।
राजस्यपि गुणोदृष्टः कार्यैकारणसंश्रयः ॥ ६ ॥

Ašakti is begotten of Tamas-phase because it is bereft of activity, and also of Rajas-phase because it is of the nature of sorrow. The guṇa which resides in the cause is seen also in its effect. (6)

NOTE ON ŠLOKA 6.

Ašakti is said to combine in itself the phases of Tamas and Rajas, because it implies enforced inaction and the consequent sense of pang and sorrow. The qualities which reside in the cause, that is, in Guṇa-tattva, are seen also in its effect, viz., the Pratyaya-phases of Buddhi.

विपर्ययस्तमोयोनिः मिथ्यारूपतयास च ।
सामान्यमात्रकाभासात् सत्वात्मेति विनिश्चितः ॥ ७ ॥

Viparyaya is born of Tamas-phase, as it is of the nature of falsity. Again, since it is generally illuminative, it is also made out that it is inspired by Sattva-phase. (7)

NOTE ON ŠLOKA 7.

Viparyaya is begotten of Tamas and Sattva phases, since it is at the bottom of human misapprehension, and since it also bears, in a general sense, an illuminating tendency.

इतिबुद्धिप्रकाशोयं भावप्रत्ययलक्षणः ।
बोधइत्युच्यते बोधव्यक्तिभूमि स्तथापशोः ॥ ८ ॥

And the above-described blossoming of Buddhi into the phases *Bhāva* and *Pratyaya*, is of the plane wherein understanding dawns on Pašu; hence it is named Bodha. (8)

NOTE ON ŠLOKA 8.

In the Āgamānta, pašu is the name given to the soul that is steeped in Prapañcha. The šloka says that the stage of manifestation of Buddhi as Bhāvas and Pratyayas, is only another name for the rise of perception in pašu, samsārin or man. Hence, such a stage is named Bodha.

V. V. R.

(To be continued.)

ŚRĪ ŚAṄKARĀCHĀRYA AND THE DATE OF HIS BIRTH.*

Difference of opinion as to the date of Śrī Śaṅkarāchārya's birth—Opinions vary as to the exact date of birth of Śrī Śaṅkarāchārya, the founder of the Advaita School of Hindu Philosophy: while some hold that he was incarnated in the year 14 of the Vikrama era, others assign the year 3889 of the Kali era to the event; yet others again date his birth in other years. This difference of opinion is keenly felt in the districts outside Malabar. There is however a concensus of opinion on the following points:—(*a*) that the holy personage was born at a place called Kālaṭi near Ālwāy, in the Travancore territory, (*b*) that he was pre-eminently spiritual, so much so, that even divinity is ascribed to him by all his followers among Hindus, (*c*) that he performed miraculous deeds both in Malabar and other places in India, (*d*) that he introduced the social and religious customs peculiar to a large section of the inhabitants of Keraḷa and (*e*) that the same usages and customs have now existed for ages together, and are still observed by them. When, therefore, this exalted personage was born, and how long he lived, are thus questions of absorbing interest.

2. *Astronomical data supplied by Śaṅkara-Vijayam and an examination of its credibility of the author.*—What material have we to determine the time of his incarnation? Biographies of Śaṅkarāchārya are available both in Malabar and other places. Mādhavāchārya, who is admitted to be an authority on this subject, declares in that masterly work of his, called Śrī-Śaṅkara-Vijayam, that, at the time of Śaṅkarāchārya's birth, the planetary bodies had been arranged and grouped in a particular manner, in the zodiac. A person, who had, during his life-time, filled the responsible position of the minister to the first Hindu King of the celebrated Vijayanagar, who had been closely associated with the building of the city of Vijayanagar, who, after his retirement

* This is a Memorandum prepared by Mr. C. V. Pichchu Aiyyar, State Astrologer to the Cochin Government. It is of considerable chrono-logico-astrological interest.—*Ed. L. T.*

from secular labours, had spent his life in writing his well-known Commentaries on the Vedas and other important religious works of the Hindus, who, in consequence, had realized the dangers of exaggeration and equivocation, and who had been once the chief Svāmin in the Sringeri Mutt, under the name of Vidyāraṇya—such a person cannot for a moment be supposed to have consciously designed to mislead his readers, by stating facts with the accuracy of which he had not satisfied himself. We can, therefore, very well believe that he knew what he was writing about, and what the character thereof was. The verse is quoted below:—

*Lagne šubhe šubhayute sushuve kumāram
Šrī Pārvatīva sukhinī šubhavīkshitecha |
Jāyāsatī Šivaguroḥ nija tuṅga samsthe
Sūryekuje ravisutecha gurauchakendre ||

Assuming then, the accuracy of the astronomical data furnished in this verse, I trust that the birth of Šrī Šaṅkarāchārya can be dated to the satisfaction of all. The verse says that the Ascending Sign (hyleg † or lagnam) was auspicious for the reason that there was a benefic planet in it, and that it was also aspected by benefics. Further, it says that the Sun, Mars, Jupiter and Saturn were then not only in their exaltation, but occupied cardinal point positions § (kendra) in relation to the Ascendant (lagnam).

3. *The evidence furnished by the data not conclusive.*—Furnished with the above data, some may suppose that the Āchārya's birth-date can be easily determined, if the year in which this particular planetary combination occurred, could be ascertained. But this is not so easy as imagined, for, the

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* लग्ने शुभे शुभयुते सुषुवे कुमारं
श्री पार्वतीव सुखिनी शुभवीक्षितेच ।
जायासती शिवगुरोः निज तुङ्ग संस्थे
सूर्येकुजे रविसुतेच गुरौचकेन्द्रे ॥—*Ed. L. T.*

† Lagnam need not be hyleg in every case.—*Ed. L. T.*

§ The writer means that the orbs, Sun, Mars, Jupiter and Saturn, were both essentially and accidentally dignified.—*Ed. L. T*

combination referred to in the śloka, is not confined to any one particular year in the past, it may have occurred in several cycles. To which of these years, then, is this epoch-making event to be referred? To answer this question, we have to look for other facts and circumstances which may throw some light on this obscure question. Are there any, and, if so, how far are they to be believed? Do they dovetail with the astronomical data? In Malabar, there are various traditions concerning the doings of this illustrious person; but the most important of them, in virtue of its far-reaching effects, is the introduction of a new series of customs among the natives of Malabar.

Further evidence contained in the genesis of the Kollam era.—No one can seriously deny that the reforms were inaugurated by the Svāmin, after he had finished his education and entered the order of Sanyāsis. Some suppose that the propaganda was started on a '1st of Chingom'* in a place called 'Kollam' (Quilon). From this spot he moved on northwards, always crying, 'change! change!' On the 31st of that Chingom, he reached the southern bank of the Bhārata river which runs westwards through the middle of Keraḷa. From the 1st of Kanni,¶ the changes ordered by him were effected in those parts of Keraḷa lying to the north of the river. This is the tradition about the beginning of the Kollam era, now prevailing in Malabar. To the Malayāḷis living on the southern side of the Bhārata river, the new year, therefore, begins on the 1st Chingom, instead of the 1st Medom † as it does in other parts of India, and as astronomy requires; and to those living on the opposite side of the river, it begins from the 1st of Kanni. Since the reformation began in 'Kollam' (Quilon), the era was called 'Kollam Āṇḍu'. The beginning of this era corresponds to the 1st Chingom of the year 3927 of the Kali era.§

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* i.e. to say, on the first of the solar month *Simha.—Ed. L. T.*

¶ i.e. to say, from the first of the solar month *Kanyā.—Ed. L. T.*

† i.e. to say, the first of the solar month *Mesha.—Ed. L. T.*

§ The Kali era is said to have begun in the year 3102 B.C., at midnight previous to the Noon of the 18th February i.e. to say at 0. 0. A. M. of the Ujjain Mean Time.—*Ed. L. T.*

5. *Conclusion drawn from it.*—Though these legends * do not afford conclusive proofs, they furnish some data from which we shall be justified in inferring that the customs peculiar to the South-West Coast, were remodelled in Keraḷa, by Śaṅkarāchārya, 1085 years ago.

6. *Additional evidence to be found in mnemonics embodying the dates of historically important events.*—There are, in some old *cadjan* manuscripts, certain mnemonics of astronomical value, relating to the periods of some of the distinguished Sons of Keraḷa. Some of them are (*a*) *Cherosmadrāṭ samprāpa.* (*b*) *Yajñasthānam samrakshyam.* (*c*) *Rakshet Govindam arkaḥ.* Others like the following, refer to the days of consecration of some of the important temples of Malabar:—

(1) *Palakkole velikkaka* (2) *Dhamavapa*, (3) *Patmam.*

Among such astronomical mnemonics is one (*Āchāryavāgabhedyā*), evidently pointing to the day in which Śrī Śaṅkara set about changing the customs. Further, the Sanskrit words forming the mnemonics intrinsically mean, 'The commands of the Teacher are not to be violated'. This indicates what it was that the Teacher set about doing. The accuracy of these mnemonics, has been taken for granted by successive generations in Keraḷa. They contain, in the form of letters, the number of solar days that have elapsed from the commencement of the Kali Era up to any particular memorable day. The particular mnemonic (*Āchāryavāgabhedyā*) tells us that, on the 1,434,160th solar day, Śrī Śaṅkara effected social changes in Malabar. When these days are reduced to years, we get 31st Chingom, 3927, of the Kali Era. The argument based upon the mnemonic, and that based on the accepted interpretation of the 'Kollam Era,' all point to the Kali year 3927. Śaṅkarāchārya must, therefore, have flourished, about 1085 years ago.

(To be continued.)

C. V. P.

* We don't quite understand the sense of the word 'legends' here. —*Ed. L. T.*

THE ŚAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Continued from page 513 of No. 12. Vol. X.)

By this time it had become 2-30 P.M., and the meeting was adjourned for an hour. After the recess, the Secretary of the Conference delivered a lecture in elegant, finely-sounding Tamil, on the Śivaliṅgam. He tried to explain the whole of idolatry[1] symbolically. Even Kant's theory of the origin of the world had to submit to be used for that purpose, although Kant's name was not mentioned. It is further to be noticed that the President, in announcing this lecture, said that though many, especially English-educated Hindus, considered Liṅgam-worship as unnecessary and harmful, it was to be adhered to out of regard for the common people[2].

[1] 'Idolatry' is of two classes, idolatry of the senses and idolatry of the mind, that is to say, image-making by the senses, and image-making by the mind. Both are the creations of the 'subject' or worshipper. The true 'object' of worship is the Spirit (=God) Who has no form, Who is Avāngmanasagochara. 'Idolatry' is a necessary stepping-stone to true worship which is worship *in spirit and in truth.* Image-making by the mind, in which many of the Christian worshippers indulge, is no whit more useful than graven images of stone or metal. But in either case the worshipper should understand that he is in the realm of his own *saṅkalpa.—Ed. L. T.*

[2] We do not remember the President making such a remark, and if he had done so, he was obviously labouring under a serious error. If liṅgam suggests the *phallus*, then 'circumcision', the holiest symbol of spiritual regeneration, suggests the same in a much baser form. The depraved 'mind' of man which reads its own filthy saṅkalpa into the holiest imagery and symbolism, needs to be ruthlessly crucified, before the genuine import of the *lingam* can be sensed. *Lingam* literally means 'a mark', 'a sign', 'a token', and nothing more. It stands, as it is ordinarily set up in Hindu Temples, for the "Pillar of Fire", which is the only *saṅkalpa* under which the formless stature of the Lord can be reverently compassed. More profound verities underlie the Liṅgam-symbol, which are vouchsafed only to the duly "initiated" into the "mysteries of the spirit".—*Ed. L. T.*

Then followed another Tamiḷ paper on Guru-worship. I must admit that I understood almost nothing of this paper. The Tamilians however also appeared to understand not much, for, so little attention was paid that the speaker was obliged to leave the platform before the end of the time allotted to him. After him, a Brahmin read a paper on the esoteric meaning of the four paths, Šariyai, Kiriyai, Yogam and Jñānam. Unfortunately, the preface was so long that on the theme proper almost nothing was said. Nevertheless, I take the liberty to delineate here in short the doctrine of the Siddhānta on the four paths. When the soul in the course of transmigration has progressed so far that it is born as a Saivaite, it has at first to follow the precepts of the Šariyai path, *i. e.*, to serve God as a servant serves his master, and to surrender its body to God, which is done by what we call gross idolatry[1]. If the precepts of this stage are fulfilled, the soul enters after death the Saiva heaven (Sālogam)[2]. The second step is the Kiriyai, in which the soul has to serve God, as a child his father. The worship of God in this stage is also idolatry, but here it is somewhat more spiritual[3]. In this stage it is not only necessary to surrender the body to God, but also the five senses, the so-called

[1] The writer is referring to the methods of charyā-mārga, the essence of which is selfless devotion to the Lord in which the sthūla-karaṇas of the human body are heartily dedicated to His *kaiṅkarya*. This is sometimes known as *prapatti*. 'Gross idolatry', as the Christian denominationalist understands the expression, has nothing to do with *prapatti*, though it has a great deal to do with the "worship of the flesh" which is a leading feature of what was characterized by the late Prof. Seeley as "Muscular Christianity".—*Ed. L. T.*

[2] The writer means that the soul gets, as its reward, enjoyment in a higher world, in consonance with its highest *saṅkalpas*, whilst here. The higher world in which enjoyment-seekers find the objects of their quest, is the same for all religions. There is no 'Šaiva heaven' distinct from the 'Christian heaven'.—*Ed. L. T.*

[3] The writer means that the worship is more 'mental', or that it consists in image-making by the 'mind'.—*Ed. L. T.*

Jñānendiriya[1]. The reward for strict performance of duty in this stage is Sāmīpiyam—living near Śiva. The third path is Yoga. Here, the soul has to serve God as a friend his friend. The worship of God is chiefly meditation. Here it is necessary to surrender to God also the faculty of thinking, the so-called four Andakkaraṇās,—the inner senses. The reward is Sārūpam—identity with Śiva in form. After the soul has gone through these three stages, it obtains the Iruvinai-oppu, which will later on be described as indifference towards the fortunes and misfortunes of the world, and enters the fourth path, Jñānam. The relation between the soul and God in this stage is compared to the relation between husband and wife. The soul has on this pinnacle to surrender herself altogether to God, to abandon all self-determination, and only to look on Śiva, until it reaches the end of this path and the end of transmigration too, the Sāyuchchiyam—perfect communion with Śiva[2].

In the meantime it had become 7 o'clock. Before the long meeting was closed, the Chairman thanked us, four Missionaries (in the afternoon, also Messrs. Goettsching and C. Sandegren were present), for our coming, saying, among other things: "The missionaries are men who teach the truth according to their conscience and who are also ready to accept the truth wherever they meet it." When we expressed to him our gratitude for the courtesy shown to us, he said: "On the contrary, it is we

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[1] The five senses or sensory organs are not Jñānendriyas, but only their outer *karaṇas*. The Jñānendriyas form part and parcel of the *sūkshma-śarira*.—*Ed. L. T.*

[2] The whole summary of the theme by the writer seems an unintentional travesty. The conceptions of Antaḥkaraṇa and Karma-sāmya, the Sāmpyāvasthā and the Sāyujyāvasthā, are exceedingly subversive of the true teachings of the Āgamānta, and we would recommend the writer to read some of Mr. P. Rāmanāthan's books, before he next handles the mystic literature of the Agamāntins in any magazine-article. We chance to know that the writer is eminently sincere in his quest, and hence, his mistakes are due to an unsound grasp of the Āgamic teachings, which we hope will be cured in the long run.—*Ed. L. T.*

that should offer thanks to you, for it is none other but you missionaries that have caused this revival."

The first address on the next day was given by a lady from Bangalore, which will probably astonish the readers. In his speech expressing thanks; the Secretary told us on the following day, that the lady speaker had first hesitated, when he asked her. But her husband had encouraged her, saying: "For the Šaiva Siddhānta, we must even be prepared to give up our lives." As we were somewhat late, we heard only the last part of the address. The lady spoke with exceeding fluency and rapidity, loud and distinctly. Her theme was "The Holy Ashes". To judge from the little we heard, she endeavoured to explain symbolically the custom of besmearing the forehead and other parts of the body with ashes[1]. After the address, the President admonished the hearers not to abandon this custom, as, by the holy ashes, sin was removed.

After this, Mr. Nallasvāmi Piḷḷai mounted the platform. He spoke about *Iruvinai oppu*, that is, indifference as to the good and bad Karma. He was almost the only speaker who without making a show of his learning treated his subject in a manner suitable to the majority of the audience, and without slavish dependency on the sources[2]. First of all, he demonstrated

[1] She explained the spiritual import of bhasma-dhāraṇa, and also pointed out what *bhasma* indicated.—*Ed. L. T.*

[2] 'Iruvinai-oppu' is not indifference to the good and bad karma, it is rather the apperception of the loving kindness of the Lord alike in the sweets and the bitters of this temporal life. The writer is evidently anxious to see the Āgamānta interpreted according to the *saṅkalpa* of man; but this can never be. For, if such a pass should ever be reached, the spiritual doomsday of India would be a certainty. Mr. Nallasvāmi Piḷḷai never said a word without the authority of the Āgamas at his back; only he did not cite them. The writer's way of putting the matter, however, is not by any means complimentary to the scripture-abiding instinct of Mr. Nallasvāmi Piḷḷai, and is hence regrettable. Mr. Nallasvāmi Piḷḷai would be the last person to do without scriptural sources, if the subject-matter actually needed their employment. The fact was, his exposition was made with a set purpose, so as to be easily popular.—*Ed. L. T.*

that according to the Šaiva Siddhānta, Iruvinai oppu was not ethical indifference, but stoicism to the joys and sorrows of life. This indifference was reached by following the aforementioned three paths, Šariyai, Kiriyai and Yogam, and was the beginning of the way of Jñānam. The consequence of it was not inactivity, but works of charity. To give up the sensual appetites, was very difficult. It was only possible, if the soul had a longing for God. In the place of self-will, had to come the will of God. The perniciousness of the craving for an other good than God, he showed by the example of Adam and Eve, and by an old Indian legend[1] according to which the gods hankering after ambrosia, had begun to churn the milk-ocean; the first consequence of the desire had been, activity; exertion, and the result of the exertion, poison.

(To be continued.)

H. W. S.

A Triangular Duel over the Science of Prediction.

III.

JUDICIAL ASTROLOGY.

Sir,—"Astrolabus," my friend, is mighty wroth at my having presumed to write on the subject of "Judicial Astrology" and he has poured down in torrents his vials of wrath on my devoted head.

The whole of the first paragraph running over half a column in the *Indian Patriot* needs no answer from me, nor the next one that runs up to the end; I can well afford to leave them plead "Astrolabus"'s cause by themselves. "Astrolabus" or any one else is welcome to abuse me, each to his hearts' content, if that would be any consolation to them. But there is nothing in the one column and odd of "Astrolabus"'s so-called" rejoinder" which traverses any single statement of mine as such.

[1] The writer means a spiritual parable.—*Ed. L. T.*

Be my motive what it be, and be my ignorance of Astrology what it be, there is nothing in the learned "rejoinder" of "Astrolabus," barring his vituperation of "I, Me, and Mine," which need not necessarily affect me, because it is interlarded with the words "Mr. C. V. Svāmināṭha Aiyar". I think I can well afford to read my friend's valuable flow of vituperative epithets, "without having my digestion affected" as it is the fashion to say; or otherwise getting cross over it. I must really congratulate my friend on the discoveries he has made concerning "Mr. Ṣvāminātha Aiyar" who has so offended him; but if he should greet me personally with the knowledge he has attained, with the aid, perhaps, of his knowledge of "Judicial Astrology", and a shy peep into the other's 'nativity' to boot, I should feel compelled to disown the honour of any acquaintance with the "Mr. Svāminātha Aiyar" who is evidently an offspring of "Astrolabus"'s tickled brain. I had not the remotest idea of questioning the truth of Astrology as "the science of the stars," and I said so plainly in the following sentence which I beg leave to quote again:—"To avoid any misapprehension, let me at the outset say, that I make a distinction between astrology as the "science of the stars" which is true, and the pretentions of the Judicial Astrologer, who, with human judgment, proposes to weigh the influences of the stars and planets and other heavenly bodies, in the tilting balance of his unconquered mind." In the whole of the two sentences following, describing the qualifications of those who really *understand* the language of the stars, there is not a word concerning myself and there is not a syllable there to give offence to any. "The Judicial Astrologer, who with human judgment professes to weigh the influences of the stars and planets and other heavenly bodies", *must* prove himself to be a *quack*; it does not require the ghost of a Newton to come and tell that. I am tempted to give it back in the words of the Motto quoted and say:—"Mr. Astrolabus, I know what I wrote about; you do not." I did not enter into the personal and professional side of "Astrology" as a profession. I dealt

with "Judicial Astrology" as such, in the light of my own experiences, and no one need take umbrage at the language I used. The idea of "an astrological bureau in a central place, with power to certify qualified men to sit in judgment over men's fortunes", is a presumptuous proposal, regarding which there must *certainly* be two opinions held, goes without saying. And not all the vituperative epithets of "Astrolabus", have convinced me that the opinion I have put forth is wrong. When the presumptuous "Bureau" has become a *fait accompli*, and attained to the statutory dignity of an "Institution established by law," to question which would be a "special crime", on which "Astrolabus" with his friends in council may order an "inquisition" to be held, it would be time enough *then* for thinking men to hold their pen, and mouth too, perhaps; but as that supreme consummation has not yet been attained, and it is a long way yet for "Astrolabus" to anticipate such a "golden age" for professional astrologers, it may be well for "Astrolabus" to be a little more tolerant of opinions that do not square with his own, and "sound his subconscious reservoir" a little, as to the truth, fairness and justice of the adage which says to all: "*Live and Let Live.*" I trust he would not consider my signing my name as an "advertisement," for I can assure him that the undersigned *is not* one who writes for the sake of seeing himself in print. He is a man wedded to journalism for better or for worse, and there is absolutely nothing for him to be ashamed of, in the profession he has chosen, and followed with fidelity, even with his nativity in the hands of "Astrolabus", and the stars and planets ready to aid and abet him at his bidding.

C. V. S.

JUDICIAL ASTROLOGY.—THE REJOINDER EXPLAINED.

IV.

Sir,—I must once again thank a valuable friend of mine for bringing to my notice the further communication on "Judicial Astrology" written by my friend, Mr. C. V. Svāmīnātha Aiyar, in "The Indian Patriot" of the 28th Instant.

Mr. Svāminātha Aiyar associates my name with the proposal for the establishment of "an Astrological Bureau in a central place, with power to certify qualified men to sit in judgment over men's fortunes", which he blackguards. I don't know who is responsible for this Utopian scheme, which has furnished Mr. Svāminātha Aiyar with ample opportunities to exhibit his "egg-dancing". Whether the scheme prospers like the poverbial mustard-tree, or vanishes into smoke, has no connexion at all with the rejoinder I was forced to make. I must however point out that Mr. Svāminātha Aiyar, who is able to rise above the "pretensions of the Judicial Astrologer", and poise himself in the dry-as-dust "actual worth" of the man-in-the-street with his "stern common-sense", has not the ghost of a plausibility to associate me with the Bureau's movement, and lavish the energy of his pen over its prayed-for doom. I have no objection to join Mr. Svāminātha Aiyar and say for his satisfaction, if not for the satisfaction of others, "let dying jackals howl over the grave of the Bureau's grandmother', as a London cockney might choose to swear in his happiest moments. He does not seem to understand that the adage, "Live and Let Live", is not his close preserve, and that its teaching is applicable not only to the gratuitous traducer, but also to the legitimate retorter.

Mr. Svāminātha Aiyar thinks that my 'Rejoinder' has not met his arguments. Whether I have met them or not, will be patent to one, who reads the original letter and the "Rejoinder", side by side, without "twisting his nose" over questions of personal equation, and with an eye to the main issue. Mr. Svāminātha Aiyar says that he believes in the science of the stars and not in the man who interprets it. He may as well say that he believes in the science of cookery and not in the cooks, or in the institution of matrimony and not in the parties that contract it. If the practitioners of "Judicial Astrology" are "humbugs" and "charlatans," with no redeeming features whatsoever, the "Science of the Stars" is a *fata morgana*. Where is the science without its interpreter, and where is

the interpreter without the science? But nobody disputes the proposition that there are impostors (some of them self-deluded and yet bull-headedly honest) in the field of astrology, as there are impostors in every other field of human activity, worth the name. Black sheep are everywhere to be seen, but is that an argument to brand the whole flock as naughty? I have already shown that "to conquer Fate" is a nightmare and a delusion, and shall therefore not labour the position here any longer. To show how faithful I have been in swallowing the pills so kindly "dispensed" by Mr. Svāminātha Aiyar, I clothed my rejoinder in almost his own words. And still he complains I have not "met" him. Even a Berkeleyan, with an utter absence of the sense of humour, will be more charitable to an earnest adversary, who takes the trouble to demonstrate, at the expense of a bruise of his fist, that the tactile sensation, though a "mere sensation," is not by any means to be despised as an empty "*phenomenal* nothing". I will say "truce' for the present, and close this head.

I had not the least idea of saying anything personally against Mr. Svāminātha Aiyar, though he indulges in despicable raillery with a pronounced dash of horse-play, and though his thesis is to wage a crusade against all artists in the astrological field, and stamp them out of existence, if he can. But, since it is so difficult to dissociate the personality from the utterances to which it is directly contributory, certain expressions might seem 'personally' levelled, by a "fiction of language", even when they are not so meant. Mr. Svāminātha Aiyar has, truth to tell, the courage of his conviction to dissociate 'astrology' from 'astrologers'. Then, why not he be more charitable, and dissociate the Rejoinder from the person who gave it birth, or him whom it wedded? Thoughts quarrel with thoughts. Ain't it?

ASTROLABUS.

THE TITLE-PAGE FOR A NEW ENGLISH TRANSLATION OF NAMMĀZHVĀR.

TIRU-VIRUTTAṂ*

OR

"Religious Feeling In A Hundred Modes Of Love, And In A Centum Of Erotic Stanzas Shown",

Being The First Of The Four Drāviḍa-Vedas
seen by the Seer—

Nammāḻvār, or "*Our* Saint *par excellence*",
The Greatest Of Drāviḍa Seers, named also—

(2) Drāviḍa-Brahma-Darşī ("Seer of the Drāviḍa-Vedas"),
(3) Prapanna-jana-Kūṭa-stha ("The Faithful's Guide Immutable"),
(4) Šaṭha-kopa ("Sin-healer"),
(5) Parāṅkuša ("Appeaser of God and Converter of Strayers"),
(6) Vakuḷābharaṇa ("The Wreathed of God"),
(7) Māṛan ("The World-transcender" or "Unworldly"),
(8) Kurukā's Lord,
(9) Kāri's Son, etc.

Translated, from the Tamiḻ Original, into English Verse,

WITH

(1) A Key to the esoteric expositions of Sacred Erotic Poetry, (2) Foot-notes, and (3) Headings *prefixed* and (4) Explanations *added*, to the Text of each verse (—conformably to the interpretation contained in the Standard Commentaries, Sage Vādi-Kesarin's Terse, Yet Most Luminous, Commentary being followed *throughout*, with respect to the esoteric explanations); and with the aid of Šrīmān M. Sampatkumārāchārya, B.A., (brother of Prof. M. Raṅgāchārya, M.A.), and Šrīmān V. Veṃkaṭāchārya, B.A., B.L., Vakil, Madras High Court and Co-editor with me of my English Translation of our Tattva-traya by S. Pārthasārathy-Aiyangār, B.A., B.L., A Retired Vakil of the Madras High Court,

* This is traditionally regarded as a digest of the spiritual teachings of the Ṛig-Veda.——*Ed. L. T.*

I. Translator into English, of the (1) Bhagavad-Gītā, (2 and 3) Śrī Bhagavad-Rāmānujāchārya's Vedānta-Sāra and Niyamanappaḍi, (4 and 5) Śrī Yāmunāchārya's Gītārtha-Saṅgraha and Stotra-Ratna, (6-10) Lokārya's Śrī-Vachana-Būshaṇa, Artha-Pañchaka, Nava-Vidha-Sambandha, Nava-Ratna-Mālā, and Tattva-Traya, (11) Vara-Yogin's Yatirāja-Viṃśati, (12) Yajus-Sandhyā-Vandana, (13) Yadugiri-Nārāyaṇa-Suprabhāta, (14) Royal Saint Kula-Śekhara's Mukunda-Mālā, and other Saṃ-skṛit and Saṃ-skṛit-Tamil Sacred Books;

II. Translator into Saṃ-skṛit, of the (1) Tiru-ppallāṇḍu, (2) Tiru-paḷḷi-yeḷuchchi, (3) Tiru-ppāvai, (4) Amalan-Ādi-Pirān, (5) Kaṇṇi-nuṇ-śiṛu-ttāmbu, (6 and 7) Extracts from Periyāḻvār-Tiru-Moḻi and Tiru-vāi-Moḻi, included in the Nityānu-sandhānam, (8) Jñāna-Sāram, (9) Prameya-Sāram, and other Tamiḻ Sacred Books; (10) Parnell's *Hermit* and other English Poems; and

III. Author of (1) "The Fifteen Senses of the Ego", (2) "The Saint's Fivefold Conquest", (3) "Universal Religion Formulated", and other Original Essays in (*a*) English, (*b*) Saṃ-skṛit, (*c*) Saṃ-skṛit-Tamiḻ, (*d*) Telugu, and (*e*) Kanarese.

(1) A single soul—inspired by faith in truth divine,
Outweighs *world*-fuls of souls—who but with *int'rests* shine.
—[Gītā, 7, 18; J. S. Mill (see *post*, p. 3), etc.]

(2) If but a tithe of th' bliss I feel
In writing this, my readers feel,
It would, to worldlings all, reveal
The Med'cine That All Ills Doth Heal.

(3) Blessings be with them,—and eternal praise,
Who gave us nobler loves, and nobler cares,
The Poets—who on earth have made us heirs
Of truth and pure delight by heavenly lays.

—Wordsworth,—*Personal Talk*, cited on the title page of the Subhāshita-Ratna-Bhāndāgāram (Nirṇaya-Sāgara Press, Bombay); See also Wordsworth's Works, Routledges's Edn. 1858, p. 187.

(4) "Here 's writ—*naught* unsupported by authority,
(2) *Naught* that irrelevant is in the least degree".
[—Mallinātha's introduction to his glosses on our Saṃ-skṛit Classics.]

A. G.

Maritime Activity and Enterprise in Ancient India. *

(Intercourse and Trade by sea with China—II.

(Continued from page 414 of Vol. X.)

V. Indian Commercial Settlements in China.

The evidence of the oldest coins discovered in China corroborated by the testimony of various Chinese authorities prove that in the seventh century before the birth of Christ, Indian merchants established a powerful settlement on the coast of China, introduced the first coins into that country, and for several centuries continued to hold an independent and influential position, carrying, through their colony, an active trade between their mother-country and China and exercising a most remarkable influence on Chinese civilisation. The learned Professor Terrien De Lacouperie, Ph. D., Litt. D., proves from Chinese sources (vide his *Western Origin of the Early Chinese Civilisation*, p. 89), that the "Sea-traders of the Indian Ocean" founded around the present Gulf of Kiao-tchou, where the Germans have at present established a naval base, inspite of opposition offered by a small Chinese State in the neighbourhood about 680 B. C., a colony which they called *Lang-ga* or *Lang-ya* after the old Ceylonese Lanka and having their mart and mint at a place called *Tsi-mieh* or *Tsi-moh* to the north of the Gulf. These sea-traders "reckoned among them sea-farers from the Arabian Sea, but their chiefs were Hindus. One of them named Kutlu, *i.e. Gotra*, shown by the story of a cow connected with his visit, was the object of a grand and unusual reception at the Court of a Chinese prince (of Lu in the South Shantung peninsula) in 631 B. C." (*Ibid*. p. 89). The colony was independent and situated in territory beyond the Chinese dominion which did not extend to the coast in that part

* A paper contributed by Haran Chandra Chakladar, M.A., to the *Dawn and Dawn Society's Magazine* of June 1910, and reprinted for the benefit of the readers of this Journal.—*Ed L. T.*

in those days, and it seems they did not carry on trade under the approved Chinese method of paying tribute.

Numismatics or the Science of Coins and Medals furnish very clear evidence of the great influence exercised by these colonies controlled by and consisting in a great part of Indian merchants. There is clear evidence that they formed a powerful guild and they instituted the first inscribed metallic currency in China in 675 to 670 B. C. which was soon imitated by the prince of the neighbouring Chinese Kingdom with whom they were on friendly terms and carried on extensive relations. In later times in the sixth century, between 580 and 550 B. C. they formed a monetary union with several inland Chinese cities for the issue of coins with joint names. The colonists of Lang-ya again issued a currency of large plate coins between the years 472—380 B. C. in connexion with the guilds of merchants of two other Chinese towns. Various specimens of these coins issued by the settlers of *Lang-ya* inscribed with the name of the place of issue *Tsi-moh* where their mint was situated, have been found in China and been described by Professor T. de Lacouperie in his standard work on early Chinese numismatics—*Catalogue of Chinese Coins from the VIIth century B.C. to A. D. 621* (*vide* pp. xiii, xlviii and 224-225).* The joint issues of coins show that the marts of these colonies established in those early days trade relations with various provinces in the interior and borders of China, and this fact alone would sufficiently demonstrate that the influence of these foreign merchants must have been extensive indeed.

VI. Indian Colonists: Detailed Account of their Migrations and their Fortunes.

(A)

These colonists from the Indian Ocean arrived in China, as Professor Lacouperie notes, in vessels having the bows shaped

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* *Vide* also an article on "*The Early Commerce of Babylon with India—700-300* B. C., by J. Kennedy, I. C. S. (retired) in the J. R. A. S., 1898, p. 265.

like the heads of birds or other animals with two big eyes painted thereon, and having two sculls at the stern, features which were imitated by the Chinese when building their own navy (1); the Professor is inclined to think that they were probably of Phoenician origin. In this, however, he is in error for we shall conclusively show that they were undoubtedly of Indian origin. Vessels having at the bow the figure of various animals—the peacock, the *Makara*, the fish hawk, the common aquatic birds and other animals—have been built in India from very ancient times and may even now be met with occasionally; in fact, the whole keel of the vessel was often so designed as to give it the appearance of an aquatic animal floating on the waves. The ship represented on the western gateway of No. 1 Stupa at Sanchi *built in the third century B. C.* has its prow "formed by a winged gryphon (*i.e.* a Makara) and its stern by a fish's tail."[1] (*Vide—Sanchi and its Remains* by General F. C. Maisley, p. 59). The vessels painted on the walls of the caves at Ajanta representing the landing of Vijaya in Ceylon have the prows shaped like animals' heads; while a big sea-going vessel and a pleasure-boat painted in the same caves, have on them two prominent eyes at the bow, the former showing also two sculls at the stern. (*Vide* illustrations of them by the distinguished Bengali painter, Babu Nandalal Bose, in the *Modern Review* for May, 1910). These instances might be multiplied very easily. The big merchant boats, the remnants of the once famous Bengal marine, that now ply the vast rivers of Eastern Bengal, have on almost all of them, two big eyes either of brass or painted with vermillion under the bow.

(To be continued.)

H. C. C.

(1) *Vide* "Western Origin of the Early Chinese Civilisation" by Prof. Terrien de Lacouperie, pp. 106, 260 381.

A NOTE ON TEMPLE-WORSHIP.

A LETTER TO THE EDITOR.

To

V. V. RAMAṆAN, Esq.,

Śaiva Siddhāntin.

Dear Sir,

The passage hereunder I chanced to find in the May number of the *Siddhānta Dipikā*, page 456 (the words of R. S. S. in his 'The work before us').

THE PASSAGE.

"Temple-worship has been losing its influence over the "so-called civilised section and allowed to become a dead "letter. Temple-funds may better be utilized for the publica-"tion of Jñāna-Śāstras and the establishing of Charitable "Institutions."

This is questionable. It is the Temple-worship that renders men Divine and that is the end and aim of *Jñāna-Śāstras*, and Charitable Institutions which will become useless and perverted save for the Temple-worship properly understood. Our Divines have shown that fact practically, viz, Jñānasambandha ; and the four Samayāchāryas have impressed upon the Jñānis only the Temple-worship. It is only the Jivan-Muktas that know the inner-meaning of the Mūrtis, and therefore they have never lost sight of the need and sanctifying and blissful influence of the Temple-worship. Those who ignore 'ஆலயந்தொழுவது சாலவுநன்று' cannot be Jñāna-Sambandhas or the "civilised section."

Any writer about 'Temple-worship' must think twice before he begins to pen ; else, they will be failing in their duty to the Supreme.

Yours truly,

R. SHAṆMUKHAM,

Śaiva Siddhāntin.

THE "ĀGAMIC BUREAU" NOTES.

Achara Vilakkam.

The Mutturāja Mahājana Saṅgam of Woraiyūr, Trichinopoly, has caused a book entitled "Āchāra-viḷakkam" (=Rules for daily conduct) in Tamiḻ verse, to be published under its auspices. It is *a brochure* of 26 pages, printed at the "Wednesday Review" Press, Trichinopoly, and priced 2 Annas. The Author, Mr. K. Somasundaram Piḷḷai, summarises the various elementary, but useful rules relating to bathing, eating, dressing, sleeping and social intercourse, in view to providing young boys and girls at school with a hand-book on the subject. The plan adopted reminds us of that well-known *vade-mecum* in Sanskrit, known as *Sakalāgama-sāra-saṅgraha*, in which the various socio-religious duties, which every man is expected to observe, so long as he is "under the law", are marshalled under specific heads. Although the book is written in poetry, the verse is withal very easy reading, and the Author has apparently chosen the rhythm and studied march of poetry, in preference to prose, to enable the learners to memorise the rules the more easily. The Saṅgam under whose auspices the book is published, seems to be doing useful work in stimulating education among the clan of Mutturājas, by taking poor boys under its care, and giving them free boarding and schooling. The President of the Saṅgam who is apparently a gentleman of good impulses and culture, writes a foreword in Tamiḻ to the "Āchāra-viḷakkam", in which he gives a brief history of as to how the book came to be written.

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Bala Bharata.

The *Bāla Bhārata* is a journalistic venture newly inaugurated at Pondicherry by Mr. C. Subrahmaṇya Bhāratī, and conducted as a monthly in English. It styles itself a "Monthly Review of Indian Progressive Thought". But what constitutes true "progress in thought" is a thesis which must be approached with calmness and dispassion, and not merely argued as a

passing ebullition of environmental stress; for real progress in thought is impossible till right thinking is practised along spiritual lines, and the Fellowship of God is set as the only legitimate goal in view. We have the January, February and March issues before us, but the "principal contents" which are enumerated on the title-page, are of a mixed character, embracing both religion and polity, philosophy and nationalism. The extract from *the Maharatta*, appearing in the March number, *re* "A Temple for Śaṅkarāchārya", is valuable for the constructive elements it furnishes towards the ascertainment of the date of that mystic philosopher. The elements are however based on the Janus-headed tradition which usually lacks the guarantee of epigraphical results. To us the fixing of Śrī Śaṅkarāchārya's date has an essential bearing on the date of Śrīkaṇṭha-śivāchārya who is one of the greatest exponents of the Āgamānta. We shall extract the related paragraphs from the excerpt in question:—

"Kālaṭi is a small village picturesquely situated on the banks of the Pūrṇā river* in the Travancore state, where the great Advaitin Philosopher, Ādi Śrī Śaṅkarāchārya, was born about 2,000 years ago. It must be admitted even by the opponents of the Advaita system that Śrī Saṅkarāchārya was one of the greatest geniuses in the world, and that he has revolutionised the intellectual world by his profound philosophy, deep thought and sublime conceptions of the Infinite Intelligence. Therefore, the knowledge of the place, the surroundings, the position and the birth of this great intellectual giant, cannot but be most interesting and instructive to his disciples, his admirers and critics. His philosophy is too well-known to need any reiteration, but the wonderful place which produced such a great man deserves to be noted. For the last about 2000 years since his birth, this insignificant village lay almost concealed in the folds of a thick jungle commanding a wild scene. Excepting for those who waded through the interesting pages of Śrī-Śaṅkara-Vijaya, the name Kālaṭi was almost unknown.

"Śrī Saṅkarāchārya was born in one of the richest families among the Nambūdri Brahmins (and was the only son of Śrī Guru and his wife Arvāmbāḷ, according to the best authorities), on the 5th day of the

* The correct name of the river as given in Vidyāraṇya's *Śaṅkara-dig-vijaya* is 'Chūrṇī'—*Ed. L. T.*

bright-half of the lunar month Vaiśākha, in the year Īśvara, the constellation Ārdrā and Vikrama-śaka 14 (=B.C. 44). The young genius was ordained as a Sanyāsin on the 3rd day of the bright-half of the lunar month Vaiśākha, in the cyclic year Pārthiva, in the Vikrama-śaka 22. Thus it will be seen that the boy Sanyāsin was less than 8 years at the time he entered on his sacerdotal career. In his 10th year he ordained Sureśvarāchārya as his disciple, who is said to have adorned the pontifical throne of Śṛingeri for 800 years (=28 B.C. to 773 A.D.). Śrī Saṅkarāchārya is said to have gone to "Kailās" on the 12th day of the bright-half of the lunar month Jyeshṭhā, in the year Saumya, Vikrama-Śaka 46 (=B.C. 12). Thus it will be seen that, actually, this great Advaitin Teacher lived 32 years, 1 month and 7 days, as per lunar calculations".

Referring to the Kumbhābhishekam or the Pratishṭhā ceremony of Śrī Śāradā and Śrī Śaṅkarāchārya, which came off on the 21st February, the same article from *the Maharatta* says:

"News comes that the pratishṭhā ceremony at Kālaṭi has been a perfect success. The Mahārājas of Nepāl, Kashmir, Jammu, Travancore, Vizianagaram, Jaipūr and Sirmūr have expressed their regret at their inability to attend, in letters to His Holiness (Sachchidānanda Śivābhinava Nṛisimhabhārati Svāmin). The Mahārāja of Benares had sent his son for the ceremony, and the Mahārāja of Darbhanga has deputed his private secretary. The Pradhān-mantri of Bhārata-dharma-maṇḍala has expressed his appreciation of the work being done. Dr. Paul Deussen, the German Vedāntin Scholar, has sent his photo to be hung as a mark of reverence for Śrī Śaṅkarāchārya and his Philosophy".

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Sankara's Horoscope.

The said Prof. Deussen is the only orientalist who seems to have some knowledge of the contents of the Śaiva-bhāshya of Śrī-Nīlakaṇṭha-Śivāchārya. In his learned work 'Das System des Vedānta', the Professor is minded to place Śaṅkara about 700 or 800 A.C., and, in a foot-note on p. 37, quotes the Āryavidyāsudhākara's view that Śaṅkara was born in Kaliyuga 3889 and Vikramāditya era 845, which works to 787—789 A.C. The Āryavidyāsudhākara discusses the question of Śaṅkara's date at p. 226, and the authorities that it relies on, may be found on a reference to that place. But Mr. C. V. Pichchu Aiyar, the State Astrologer for Cochin Government, recently prepared a Memorandum on "Śrī Śaṅkarāchārya and the Date of his Birth",

which have gone the round of most of the Dailies in Madras, and which we also are reprinting elsewhere. Śaṅkara's place of birth as given by him, is in agreement with the Āryavidyāsudhākara and the article in *the Maharatta*; that is to say, Śaṅkara was, according to him, born at a place called Kālaṭi, near Ālvāy, in the Travancore territory. The subjoined elements of the speculum for Śaṅkara's horoscope, is given by Mr. Pichchu Aiyar, agreeably to the mode of calculation recognised by the *parahita* system, which was introduced into Malabar in 3785 Kali era :—

HOROSCOPE.

"Śaka year, 728; Vikrama year, 863; A.D., 805; Kali year, 3907 Month, Mesham; date, 18th; day, Monday; time, 17 ghaṭikas 25 vighaṭikas (12-58 p.m); 13 ghaṭikas 5 vighaṭikas to sunset; first quarter of constellation Ārdrā; Vaiśākha Śuddha, 5th day after New Moon; Ascending Sign, last dreshkāṇa of Cancer; the Moon had entered Ārdrā 19 vighaṭikas (7 3/5 hrs.) before birth; the fifth day after the New Moon had begun 10 ghaṭikas and 40 vighaṭikas (=4 hrs. 16 min.) before birth. Number of solar days elapsed from Kali commencement, 1,426,715; 17 Ghaṭikas and 25 Vighaṭikas = 6 hrs. 58 min.

PLANETARY POSITIONS.

Planets	Signs	Degrees	Minutes.
Sun	0	16	36
Moon	2	6	44¼
Mars	9	29	50
Mercury	1	1	58
Jupiter	3	19	41
Venus	1	29	27
Saturn	6	13	57
Ascending Node	6	7	44
Ascending Sign	3	29	17

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The "Cussedness" of flesh-eating.

"The Order of the Golden Age", London, a philanthropic society founded to proclaim Truth, to advocate the Humane Life, and to promote Social Amelioration, and whose official journal is "The Herald of the Golden Age", has published a number of tracts condemning flesh-eating, such as "Is meat-eating sanctioned by Divine Authority? by Sir

William E. Cooper", "The Testimony of Science in favour of Natural and Humane Diet by Sidney H. Beard", "Is flesh-eating morally defensible? by Sidney H. Beard", "The Voice of Nature by Dr. Joshiah Oldfield", "The Diet for cultured people by Dr. Joshiah Oldfield", "A tale of shame and cruelty by Dr. Joshiah Oldfield," "The Blood Tribute of Christendom by Sidney H. Beard", "The Bible in relation to flesh-eating by Bertram McCrie", and many others. The latest publication in this serial, is "The Church and Food Reform" by the Rev. A. M. Mitchell, M.A., Vicar of Burton Wood, Lancashire, England, a booklet dealing particularly with the effect of flesh-eating upon the mind and character of mankind, and demonstrating how incompatible is the carnivorous habit with the Christian Ideal. The booklet runs to 21 pages and is priced at 1½d. We cannot refrain from quoting the following lines from the concluding portion thereof, as they must be laid to heart by our Christian Missionaries in this country, who claim to know the Bible "rationalistically", and make of that Holy Document an abomination by their fatuous interpretation and "cussedness". We are glad, however, that the noble ranks of the ministers of God are not yet bereft of godly spirits through whom the Lord endeavours to speak, now and again. The booklet concludes:—

"The inhumanity, cruelty and butchery connected with flesh-eating are widely separated from all that is loving, gentle and kind; and naturally must prevent in a measure the development of the spiritual. Therefore it will be ultimately condemned by the conscience of Christendom.

"Who can think of the Christ of the four Gospels as the advocate of modern butchery? Who can picture Him as a sharer in English carnivoracity, as a partaker of flesh meats provided by the inhuman torture of sentient creatures? The torture of animals to provide daily meat for hundreds of thousands of carnivorous diners is no chimera, it is, alas, an awful, hourly fact. Civilization is not Christianity, and Christianity, as it is, is not Christ. There is a wide divergence between the Christianity of our own time and the Religion of Jesus, a remarkable difference between the savage instincts of our presentday churches and the teaching and practice of our gentle and humane Exemplar.

"Religious societies and charitable institutions abound and the number of them is ever increasing, but they do not lead the people on to the higher, ethical and spiritual standard of Christ and His apostles. The Food Reform movement has now a right to be heard, it can fairly claim the serious attention and consideration of all sorts and conditions of Christian workers.

"Many who now follow Christ 'afar off' would be drawn very close to His holy and adorable Person, if they adopted for their life's menu—the bloodless diet.

"This challenge to the Christian religion, as we know it, to look to its ethical foundations may not be declined, it cannot longer be ignored. It must be faced seriously if the Church of Jesus is to fulfil Her Master's Mission in the spirit of mercy and of Love, if salvation, i. e. Health—of body and soul—is to be the portion of mankind in this world and the next".

The Christian Missionaries in India are under the impression that moral rectitude only consists in what their flesh-fed lips can preach in their cruel and unfeeling arrogance, defying the inviolable sanctity of animal life, nay, that moral rectitude lacks in grace without their stomachs being the horrid *abattoir* of cattle, fish and bird! Our Āgamānta is more scrupulous than even Jainism in its reprehension of every form of animal-slaughter on any account, and says in no uncertain tones that every living animal is the Temple of God, and whoso violates that fane is in inexorable danger of "hell-fire" and "flaming mortars and pestles of steel". These are expressions spoken in parables, and their significance is none too limpid to those whose intelligence is not blackened by the defenceless gore of the beasts of the field, the fowls of the air and the "finny tribe" of the water, which as it gets into the human stomach is charged with the fury of unavenged and, hence unpunished, wrong to the holy ordinances of the Lord. Misled by the teachings of the presentday Christian Missionaries, who have converted the Religion of Jesus into a grave scandal, if not mockery, many of our brethren, brought up originally in the teachings of the Āgamānta, are filling their stomachs with fetid carrion, and cramming their minds with hardened imaginings and vain conceits, in order to vindicate their lust after the life-blood of animals, and, thereby, to still the piercing voice of their God-speaking conscience.

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The Rev. Mr. Blake's letters.

Hence, there is considerable truth and force in what the Rev. Alexander Blake, M.A., Editor of the "Temperance News", Bangalore, writes to us in the course of a very interesting letter, deploring the evil tendencies of mind our boys contract when wholly nurtured in Western ideas. The learned Presbyterian Minister says:

"I have thought with reference to the effect of Western education, ever since I was in Christian College in 1860-63, that the result of a purely secular education was injurious. I have always held it must be bad to take away the ancestral faith and give—nothing".

The Rev. gentleman is an earnest advocate of Temperance, whose book "The nature and effects of alcohol on the human body" we reviewed at some length in the April number of our journal. He addressed a very valuable letter to "The Madras Times" *in re* "The Excise Debate" of April 6th, for the purpose of refuting the stock-arguments which are usually brought forward to support the so-called drinking propensities in moderation, that, of course, begin with the teetotaler's modest drachm of whiskey, but end only with beer-barrels and hogsheads of alcohol. In that letter he argues:—

"In an issue of April 7th on the local option debate you say: 'The non-official members come with their minds made up'. Have they not as much reason and right to make up their minds as those in favour of liquor? For really it was evident in the course of the debate that it was not a question of "location of shops" so much as of revenue and of the popular free use of alcohol. You say "There are those who will not allow themselves to reason calmly about the advantages of alcohol in moderation". It can be shown to unbiassed minds that the politicians, the scientists, the medical men, the social reformers, the Bible students, the Journalists who advocate abstinence are in the right. You say "A writer in the *Nineteenth Century* maintains that alcohol is a necessity and if not imbibed is generated within the body". Would you please send me the number of that magazine or at any rate tell me the date. As God has not made Alcohol, as it is a result of putrefaction, it is not likely to be found in healthy bodies. It is not in the grape or in the barley. You say that some men "In their ignorance,

denounce it as a poison". Will you say that the leading scientists and medical men of the present day are ignorant? Is Sir Victor Horsley ignorant? Is Dr. Mary Sturge ignorant? If you read their book "Alcohol and the Human Body," you will see that their statements regarding alcohol rest on scientific experiment and research, and cannot be challenged. Is Professor Sims Woodhead of Cambridge ignorant, or Sir Frederick Treves?

"I might go on naming men of wide reputation, in Europe and in the United States of America. But these may suffice for the present. You say, 'The drink habit has been established firmly in India from the beginning of time'. This cannot be said of the Brahmins and higher classes. And although a proportion of them have imitated the drinking customs of the West, introduced by the ruling classes, it is a libel on the great majority, whose ancestors never knew the taste, to say that they have violated their religious obligations, and have given way to the drink habit. You add that "it is imposible to "eradicate" it by legislation". Did these Indian members speak of eradicating it? What they did aim at trying to do was to "restrict" it by legislation.

"That they are right in this can be proved from the Order of the Hon. E. I. Company in 1838, which says "It cannot be too strongly urged upon the Collectors of Excise Revenue that the object which Government has in view is to restrain, and if possible diminish the total actual consumption of spirituous liquors, being fully persuaded that any amount of revenue that may be lost in that way, will be repaid a hundredfold by the preservation and advancement of moral feelings and industrious habits among the people." These words deserve to be printed in letters of gold. Lord Cross, the Secretary of State for India, in his despatch of 1888 said, "That any extension of the habit of drinking among Indian peoples should be discouraged."

"Lord Morley in receiving a deputation on this subject sometime ago, spoke of the drink habit in India as a "New and dire Plague." Although the drink habit is not sought to be eradicated by legislation, it *can* be eradicated. Witness 40 millions of prosperous people now living in ten States of America with the saloons closed, and the sale of alcoholic liquor as a beverage declared illegal. The same movement is going on in New Zealand and other lands. You proceed to suggest that if the Municipal Councillors were given the right to restrict the number of shops, and if they exercised it freely and with intolerance "they would soon find that the popular feeling might display itself in an ugly manner." etc. So far

from these Indian gentlemen who are in the best position for knowing the habits and feelings of the people, discharging their duty freely and with intolerance, I believe they would do so with prudence and caution, and so far from popular feeling resenting it in an ugly manner, I believe from what I have heard some of the drinking people say, that they would be thankful to have the temptation removed, while the wives would be grateful for sober husbands and money saved that is wasted. Eradication even has been tried in India before now. Sir William Muir, when Governor of the N. W. Provinces, having learned that intemperance was spreading among a tribe of aborigines in the hills near Mirzapore, issued a summary Order abolishing the traffic. The result was so satisfactory as to make it evident that a similar course could be safely pursued by all Christian Governments, if an honest attempt was made to do so. That was a successful attempt to abolish. This was an attempt to restrict, rendered unsuccessful by members of a Government that enjoins restriction. If any class might be expected to resent abolition of the traffic, it is the less civilised and most ignorant. And the Khonds have been trying recently to abolish the drink traffic of their own accord, and took a solemn vow to prevent the drink habit spreading. They sent a deputation to the Government Officials and so strong was the protest that all the shops were closed, crime ceased, and the jail was empty. But the Excise Officials insisted on opening 27 shops with the result that drunkenness broke out again. An inquiry is being made into the matter.

"This case and the Excise Debate together may indicate, with sufficient clearness, to unbiassed minds the reason why restriction of the sale of liquor is not carried out in India.

The Rev. A. Blake has also sent us the July and August numbers of "Temperance News", which are, in every way, a monument of his zeal and earnest labour on behalf of the Temperance Reform, which he has made his life-work. The articles are arranged under certain well-defined and natural heads, to wit, "Editorial", "Notes", "Indian topics", "World's echoes", "General articles", "Educational column" "Medical column", "Temperance story" and "Young folk's corner". The heads we have detailed will, we feel sure, give our readers a very good idea of the plan and scope of the journal, and we may say that the contents of the numbers before us afford instructive reading.